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THE Western Conference News Letter

Volume I MARCH, 1905 Number I

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Application for entry as second-class mail matter at Chicago has been made.

It is with but small pretension that this little paper makes its bow to the public. In size it is insignificant, but, as all infants, it has a chance to grow. It has not proved its usefulness, but it hopes to do so. It is called a NEWS LETTER because its chief aim is to bring our western churches into touch through a knowledge of what is being done in each of them and the headquarters at Chicago.

The time has gone by when Unitarianism means merely the local enjoyment by a congregation of a fine sermon and a select social gathering. We are drawing together to support a cause. This cause is pure Christianity, which is to say human brotherhood, in its widest and deepest sense, founded upon the Fatherhood of God.

All of the machinery that we as a denomination have is used to bring together those who believe in this interpretation of Christianity that we may do effective work for this cause while maintaining our independence.

It is fitting that in this first number there should appear the announcement that the next annual meeting of our conference is to be held at Cleveland.

The decision of the directors to accept the invitation of the Cleveland Church to become its guest for the conference session of 1905 was influenced by the inspiration sure to result from the general prosperity of the Cleveland Church and the fine new edifice so lately erected. Also, it was thought that the Unitarian cause in the eastern part of our Western Conference territory will profit by this session being held in Cleveland.

A conference is to the preacher what the institute is to the teacher. Many preachers wonder why their work is not more successful when the truth is that in their blindness they are starving it. No man that tries to limit a "cause" to a church or a community can succeed in the largest sense. It is the large interest that makes the great life. Sometimes the people are temporarily without vision, the local work seems small and discouraging, then the saving portion is a sense of greater things in which they have a part. The conference, denominational papers, and even reports from conference officers all help to promote this vision of union for noble purposes, which is the source of all church life. Let us as western Unitarians make the 1905 session of our conference one long memorable for its large attendance and glowing enthusiasm.

It is too much the custom for our churches to delegate conference attendance to the ministers. While the conference session most directly affects the work of the minister no one who is interested in the work of the denomination should fail to be present at these gatherings when it is possible. The conference is a great source of inspiration, and is made more so by large numbers of interested persons being in attendance. As a center of enthusiasm it conveys its spirit through those who attend, therefore, the advantages of a large attendance is apparent.

Our church is supposed, because of its constitution, to be democratic. It can never become thoroughly so as long as the conference is looked upon as a minister's meeting. It must be known as the people's conference. The program for the Cleveland meeting, which will be published next month, is being arranged with the view of interesting all our people. There should be a generous response on the part of the people who control the destinies of our individual churches to the invitation of the Cleveland church to partake of its hospitality. It is time now to begin to plan for this occasion.

A REVIVAL OF RELIGION.

The most significant feature of the religious world for the past year has been the prominence given to the need of a religious revival. Innumerable speakers and writers of radically different views, representing all the churches, have discussed the subject. There is a widespread demand for a new evangelism that shall reënthrone piety in the hearts of men as the supreme concern of life. The absence of deep religious conviction is everywhere noted by optimist and pessimist. The feeling deepens that nothing will do the work of religion but religion; that spiritual faith is the chief preparation for life. The demand for a revival of religion utters itself in a new language. All its advocates tell us that it must be ethical. It must produce character. It must revive the spirit of Christ rather than dogmatise about him. Here is a radical change that is very encouraging.

A widely printed article by Rev. W. J. Dawson, of London, is the latest, as it is the most remarkable and most significant exposition of this new spirit that is now spreading through the religous world. The most striking thing about it is his plea that a liberal theology is consistent with spiritual zeal. He admits: "A liberal theology has often been associated rather with social than spiritual zeal. In the effort to attain theological sanity religious teachers have often passed into the cold realm of a barren intellectualism. The inference is perhaps natural that liberal theology implies decay of spiritual passion, but there is nothing in the nature of things to make this disaster inevitable." He argues: "I cannot admit that it is necessary to close one's eyes to all the splendid and reverent work of our greatest Biblical critics in order to retain a vision of the Cross of Christ." He argues that Biblical science be accepted: "I take the ground that it is a mistake in emphasis for an evangelist to make some particular view of verbal inspiration or the Book of Jonah a sine qua non of his message. Such questions do not belong to him, and are usually outside his competence." He sees that if religion is to live it must live along with modern knowledge, which it must accept and use. But he forcibly asks: "Can liberal theology justify itself?" He as forcibly answers: "It can do it in one way only—by showing its capacity for spiritual zeal. For liberal theology has also been guilty of wrong emphasis. It has emphasized its doubts rather than its faiths. It has been destructive of error, but not constructive of truth."

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He rightly prophecies: "When, to its deep knowledge, liberal theology adds the burning faith begotten of vital spiritual experience, it will become the greatest power of evangelism that the world has ever known!" A glorious prophecy, indeed.

Just here is the passing challenge of God to Unitarians: Can you make your religious ideal a commanding rule and motive of life? Can you actually bring men and women to repentance and move them to higher levels of conduct? Can you equip people with a passion for personal and civic righteousness? Can you inspire the common heart with a supreme desire to bring in the kingdom of heaven? This is the test by which we are to be judged as a religious body. Not how much noise we can make in the world. Not how many converts we can gather to our standard. Not how many cultivated people share our views and not how many poor people receive our charities. *But:* How many can we lead to a deep, vital, sane religious experience that shall mean purity and peace, integrity and honor; regard for human rights and reverence for God? The time has come for the churches to simplify their message, unite their forces, apply their convictions, and multiply their enthusiasms.

Boston, Mass. JOSEPH HENRY CROOKER.

PARTS OF AN ADDRESS BY REV. GEORGE A. THAYER UPON THE RELIGIOUS EDUCATION OF CHILDREN.

We live in a time when it is both harder and easier to be good and high minded. Harder, because there never were such temptations to the flesh, so much luxury, so many dense populations which draw to them the most ambitious of the young folks, where bad and good jostle with an intimacy most perilous to weak souls.

Easier, because education, which partly takes the place of specific religious emphasis, was never so general, and therefore the number of empty minds, incapable of any other than sensual resource, greatly reduced.

Hence appear certain primary conditions of the religious training of children. First, that they shall find intelligent and upright fathers and mothers who have a sober sense of their responsibility in launching children into a dangerous and difficult world. Second, that there shall be a multiplication of excellent school teachers and of lower and higher institutions of learning, for the introduction of the children, through books, to the best which mankind has said and done in the past. And then that the churches, so far as they still retain a hold of people, shall do all in their power to reinforce the influences of the secular organizations by enlightened teaching and habituating the children to sacred phrases and forms.

The strong hold of our Unitarian children upon the sanctities lies in the fact that, to a larger extent than prevails in the majority of other communions, our families are intelligent and thoughtful, with average good home influence, with abundant reading and wholesome amusements, and whatever else makes easy and attractive the path of uprightness.

But as to their loyalty to the church service there is much less to commend. If our children are to have clear and strong religious convictions these will come from other sources than familiarity with sermons or love of our forms of worship.

What does the Sunday school effect in the supply of this deficiency of interest in the congregational worship?

With some children the influence is unmistakable and of life long value.

Most of us have faithful adult church members who were born in families which had no relation to our churches save that they were willing that their children should attend our Sunday school. They were not church supporters, but their children have become such. But apart from the class instruction, which, I suppose, has not much more which may be sharply criticized than the substance and manner of what is taught from our pulpits, if the devotional services of the school are measurably attractive, the songs, responsive services and other exercises in good taste and of an elevated spirit, there is quite likely to be left an impression upon the plastic souls not inferior to what most persons, of regular church going habit, carry away from the church worship.

There will also be some Sunday school pupils whose homes are under thoroughly materialistic influences, not well governed nor having any example of active interest in good books or in noble causes of humanity and justice; in short, deriving their ideas of the glory and purpose of life from the particular social set with which they happen to keep company. Alas for any good that such can take from a meagre hour of restless attention to a lesson upon Bible history or morality!

It is the formidable host of this class who seem to have greatly multiplied in our later days of national wealth, who are the especial anxiety of all who have at heart the fostering of the spiritual quality in our national character. They are of families who are prosperous and often superabundantly rich: they are allowed as they grow up to give free rein to their animal desires, and they learn to adore power and notoriety and show, and to despise poverty, modest intelligence, and the principle which shrinks from all falsehood and dishonesty.

Whatever it may be which is to hold these in check and to keep alive the ancient reverences and moralities, it seems that the churches of all sorts are little able to touch them.

I see light upon this cloud in the spread of culture, the increase of schools, the growing disposition of good men and women to work together in the community's uplift regardless of their differing shades of theological belief; and the more intelligence, as I believe, in the long run will there be the more sober pondering upon duties and the more disposition to adjust conduct to the eternal laws which seem to have been the only safety of nations in other days.

If there is not an increasing number of homes where the essential elements of faith and love are as deeply revered as they were in the simpler former days, and if the secular school is not doing much of the work which once was monopolized, and often in an inferior way, by the church; and if the wealth of inspiring literature which is at the command of the poorest villager does not speak more eloquently than the rude and scanty libraries of former generations, then I fear that our religious organizations, earnest and well meaning though their efforts may be, will try in vain to stem the flood of irreligion which the timid are disposed to see threatening our land and race.

But because organized religion is now but a single factor in the training of the spirit; and has as its coöperating allies science, philanthropy and an increased sense of human dignity, may we keep heart and be assured that the upward look will still remain a potent force with our generation and those which shall come after us.

THE NEIGHBOR.

BY NATHANIEL S. SHALER.

Those who are acquainted with Professor Shaler's "The Individual," which appeared two years ago, will doubtlessly bid a fair welcome to his latest contribution in the realm of social philosophy. They will certainly not be disappointed, for while the author's self-criticism, that his book is rather "diffuse," is, unfortunately, only too true, the essay abounds in striking and suggestive thoughts. Indeed, what we miss on the highway of a straight discussion we get on the byways as we follow the happy meanderings of our gentle philosopher. That a book written by one of our foremost scientists should have the character of "diffuseness," may appear strange, but

we must not forget that the subject itself is somewhat of this nature, as long as a man can speak of what is "of the earth earthy" it is easy to be precise. It is very different when we lay hold of such a hazy theme as the relationship of souls. At any rate, it may be consoling to many a preacher of the gospel to know that a scientist, too, will get digressive as soon as he treats on things immaterial. But barring this weakness of style and treatment, we have here a book that, while it does not present anything especially new, is, to say the least, helpful and will pay for a close study. The author starts his research not with "Adam," as the proverbial "German" would do, but he takes us clear to the "atom" and introduces us to the social habits of the "molecule." Upon this primordial foundation he erects his superstructure of human relations. The "atom" in his fatal behavior is the prototype of man. An atom, a molecule sends forth a stream of influence which affects other atoms and molecules and receives in turn their stream of action. Through this wonderful interrelation and interaction, this play of atomic forces the material universe has been built up and has found its climax in man, who, physically speaking, is the happy amalgamation of untold billions of atoms unified by conscious and unconscious mind. Now, in the world of man this interrelation and interaction of individuals is of the most wonderful sort and constitutes all we mean by moral life. Every human being is a "center" which receives an almost infinite array of moral impulses and transmits the same to others. But as a human being is born and lives in certain social groupings called family, tribe or nation, it is quite obvious that those individuals, who are nearest influence each other most and give each other physically, intellectually and morally certain aspects and attitudes, by which they are sensibly differentiated from other individuals not belonging to their group. Upon these the individual learns to look with fear and distrust as strangers. Thus gradually and unconsciously the human world divides itself to the individual in categories, and outside of his own category mankind is for him "barbarian." Now, while these categorical separations were at one time needed for the best of group and individual, that feeling of hatred against and contempt for the outsider must not only be counterbalanced by sympathy, but overcome by love in order to bring about the highest development of human kind. This has been the object of every great religion, which left the "ethnic" limits and presented a God who could join mankind of various race and tribal and national character as one people. The author seems to think that Mohammedanism succeeded in this pretty well, but that Xtianity neglecting the principles of the Master through Greek influences, has largely failed in it. He finds especially this lack of a wider sympathy among European nations and thinks that America comparatively excels in freedom from race prejudice. At the same time he fully realizes that we are still far from the kingdom of God and gives us an exhaustive treatment of the general attitude of the American toward his fellow man as a Jew and a Negro. He analyzes the feelings which overcome us when we come in contact with men of this race and tries to account for the repulse which most men feel. Now, the problem with Professor Shaler is, how can we overcome these race antipathies for the good of these unfortunate people as well as for our own? Christianity he told us has proved its inability during nearly twenty centuries. What the intuition of Jesus presented as a salvation has not been of practical effect. He thinks that to bring about the kingdom of heaven on earth, science must help the sentiment of love held up by the Master. This is fully treated in the last chapter, "The way out." The Professor advocated a sympathetic study of our fellows of different race to learn to see that these differences are, after all, superficial, and that we share in a vast amount that is common to us as "men." He tries to encourage systematic study of the "neighbor," no matter of what "color" and "nose," and to find the good that is in him. He feels certain that this would help wonderfully the progress of the sympathetic spirit.

Perhaps many of us would fail to agree with Prof. Shaler's presentation of the subject. There seems to be some lack of balance in weighing things. There appears to me an "overestimation" of the Jew and an "undervaluation" of the Negro; there is a patriotic bias, which puts blinkers to the eyes of judgment; the work of Christianity is not rightly acknowledged; in the chapter on "Contacts," treating on speech and suppression of emotion, we feel that the Professor has in mind the famous "Harvard reserve," which he unconsciously spreads over the entire civilized universe; the advice to make a "study" of our neighbor is, to say the least, of doubtful value, as where true sympathy does not exist, it would soon degenerate into some sort of "soul slumming" without any fruits of love; the terminology is often unfortunate and the title of Chapter III, "Nature of Hatred," is certainly not well chosen. But having given this frank criticism, I fully realize the large amount of good in this sympathetic study of a serious problem. The book abounds in ingenious thought, original views and, above all, stimulates mind and soul in a wholesome way. It is a good book.

Alton, Ill. GEORGE R. GEBAUER.

AMONG THE CHURCHES.

Geneseo, Ill.—Rev. D. M. Kirkpatrick, formerly of Streator, commenced work as minister to this society Sunday, Feb. 12.

Perry, Iowa—Rev. Elizabeth Padgam, who has been seriously ill for three months, is at last in a fair way to rapid recovery. She hopes to be able to take up her new work in Rutherford, N. J., after a short rest.

Milwaukee, Wis.—The finest parsonage belonging to any of our churches, in the west, at least, is now completed and occupied by the fortunate pastor of our Milwaukee church, Rev. J. C. Hodgins.

Cleveland, Ohio—This society, which has so recently dedicated a very commodious and beautiful church edifice, invites the Western Conference to become its guest for the annual May meeting. The directors have voted to accept this invitation, and the conference is to be held May 16, 17 and 18.

West Superior, Wis.—This church has been closed for seven years. Rev. Harry White, of Duluth, expects to revive the interest in our work in this city. The society owns a very good edifice, and the movement seems opportune because the very liberal minister of the Congregational Church has been called to Quincy, Ill., and his successor is not so liberal. The Unitarians had gone into this church, attracted by the liberal preaching, but they have now become wanderers. This experience has been frequently repeated throughout the west. The Western Conference secretary preached for this church Sunday, February 12, at 4 o'clock, and Mr. White is going to continue services every Sunday at the same hour.

Brookings, S. D.—It was expected that an interesting report from this missionary point would appear in this number of the NEWS LETTER, but Mr. Boynton, who was to visit Brookings to effect an organization Sunday, February 12, has been called to Boston by the illness of his father, from which reason the report for which so many will be looking will not appear until next month.

St. Paul, Minn.—Unity Church has voted to raise the money necessary to build a fine edifice upon the land purchased a year ago in one of the most desirable portions of St. Paul's resident districts. This vote marks an important event in Mr. Boynton's successful pastorate, for no one doubts the ability of this society to raise the amount of money it needs for this building enterprise.

Ann Arbor, Mich.—It is with deep regret that the Ann Arbor society parts with its pastor, Rev. J. H. Crooker, D.D., who has accepted a call to Roslindale, Mass. The west loses by his removal one of the strongest advocates of our cause. He has served ably in two of the largest university town pulpits in the west. Wherever one goes through the west he meets in our churches young people who say, "I became a Unitarian through hearing Dr. Crooker preach." We shall miss him in our councils and our active work, though he will still speak to us and for us from the printed page.

Des Moines, Iowa—Miss Safford's friends in Iowa and elsewhere are rejoicing over her unexpectedly speedy recovery. She has already resumed the editorial management of *Old and New*. The value of Miss Safford's work was never more manifest than in the dismay the news of her illness carried to our Iowa churches. It was rare good fortune that the Rev. Eleanor Gordon was free to take up the pastoral work laid down in Des Moines. Only one who was familiar with Miss Safford's method of work could have gathered up the ends of her many interests and carried them forward successfully.

Hereafter acknowledgments for money sent for the work of the Western Conference will be acknowledged through these columns. This announcement leads to the comment that the time for the close of the fiscal year is only two months away and the financial need of the Conference is great. The work in hand calls for active service, which can be rendered only through the active coöperation, financial and otherwise, of the churches.

ALLIANCE NOTES.

It is with great pleasure that the various organizations of women known as branches in our National Alliance, find themselves able to coöperate in the plan for making this paper an inspiration and help to keep us in touch with each other and with the Western Conference.

We join in this wish with the earnest hope that this paper may be the means of creating a very hearty spirit of coöperation, binding us together in mind and heart, though far apart in space; also, that it may bring about an increasing interest in all the various departments which help to make a complete whole that will result in a greater desire for usefulness.

It is intended that this paper shall impart to its readers a great deal of helpful information concerning the activities in the different churches and branches represented. Let us through this medium give expression to our hopes and needs. About sixty branches with nearly two thousand members are included in the territory to be covered by this paper. Let each and every member feel her share of responsibility in reading and circulating it, and in so doing we shall help the cause at large, the Western Conference and ourselves.

Chicago, Ill. MRS. EMMA NOBLE DELANO.

The National Alliance Board at its meeting February 10 voted to send the president, Miss Emma C. Low, and the corresponding secretary, Mrs. Robert H. Davis, to the meeting of the Western Conference to be held in Cleveland, Ohio, May 16, 17 and 18.

The Associate Alliance of Chicago gave a reception at Headquarters Thursday, Feb. 23. About fifty guests were present. The object of the reception, aside from the pleasure the occasion gave to those who attended, was to make known the location of the Headquarters and to show the members of the Alliance the improvement that had been wrought in the appearance of the Rooms by the judicious use of the funds furnished by the Alliance.

A REPORT OF THE MEETING OF THE WISCONSIN BRANCHES.

In response to an invitation from the Milwaukee Branch of the Women's Alliance to other Wisconsin Branches, a conference was held in the parlors of the First Unitarian Church on the afternoon of Friday, Feb. 10th. Mrs. A. A. McLenegan, president of the Milwaukee Branch, presiding. Besides some twenty-five members of the local branch there were present three members from Kenosha and six from Madison, also Mr. Gilmore, pastor of the church at Madison, Mr. Hodgins, pastor of the Milwaukee church, and Mrs. E. N. Delano of Chicago, vice-president of the middle-west. Mrs. Delano then gave a paper upon "The Alliance Outlook." She considers the Alliance a vital force in church life, and said that every woman interested in the Unitarian church should realize her opportunities and give the Alliance support. She advises the use of the Post Office Mission method, the development of missionary tendencies, the education of the young people in the principles of the Unitarian faith, and that more work be done in the Cheerful Letter Exchange. She thought the first step toward improvement should be just such meetings as this conference, and advised associate alliances formed of those branches nearest together. She particularly admired the motto of the Kenosha branch: "Let us all join hands and help, for today we are alive together."

This was followed by reports of the secretaries of the three Branches represented showing active work along all lines and an increasing interest in the higher things for which the Alliance stands. The Kenosha Branch has abolished the twenty-five cents due, it being the desire of all its members to be members of the National Alliance. An interesting discussion followed touching many phases of the work in which Rev. F. A. Gilmore, Mrs. A. W. Moore and Mrs. O. P. Watts of Madison, Mrs. U. O. B. Wingate of Milwaukee and Mrs. Delano of Chicago took part.

A social hour followed during which Mr. Hodgins read a number of Browning poems and Mrs. Arthur Proctor Smith sang a series of Browning songs. At half past five all were invited to the dining room where dinner was served and a general good time was enjoyed by all present.

MARY W. REED, Sec.

Milwaukee, Wis.

THE CHICAGO ASSOCIATE ALLIANCE.

The regular meeting was held Feb. 2 at the Church of the Messiah, the president, Mrs. Dudley, in the chair. Owing to the extreme cold, the attendance was less than usual, about forty. Mrs. Dudley reported the satisfactory completion of the work at the Unitarian Rooms, which have taken on a much more cheerful and attractive air. The very full report of the Religious News Committee, given by the chairman, Mrs. E. C. Smith, embraced events during the past eight months, both within and without our denomination, in our own country, in many European countries and in Japan. Rev. Fred A. Weil then read a paper on "International Arbitration" with special reference to the American attitude, both actual and desired. The term "compulsory arbitration" was criticised as inconsistent, implying a resort to force. That the world is tending toward settling its disputes by arbitration is undoubted, but whether America is to lead in this reform or only follow seems not so certain. In considering the ten treaties now before the Senate for ratification, that body may yet fail to grasp the opportunity, though urged to it by the wisdom of the Chief Executive and the Secretary of State. The sentiment of our nation is against war, not from motives of fear, but from a larger sense of brotherhood, a broader sympathy, a more inclusive definition of welfare. The recent invitation to the powers from President Roosevelt for a sec-

ond Hague Conference was mentioned, and the favorable attitude of certain nations toward it. On the other hand are the question of limitation of armaments left unsettled at the former conference, the necessarily changed position of the Czar, the general increase in defenses everywhere, and the somewhat disconcerting admiration Japan's success at arms demands from even the most strenuous peace advocates. But, in spite of these, the movement is going forward and, reversing the old admonition, now, in time of war, we must prepare for peace. Following the Hague Conference, the second great step was the establishment of the permanent Court of Arbitration in 1901, in which forty nations were included, Russia and Japan among them. The next step, and of even greater importance, may be the creation of an International Advisory Congress, a matter now before our Congress. This deliberative body, holding the same relation to the civilized nations as does our legislative body to the union of states, would be the most effective weapon against war with its horrible and senseless waste of life and property. An immediate result of such regular meetings would mean a closer acquaintance among the nations, in itself a strong deterrent. To the assertion, in spite of man's ethical development, that war will always be, is the constantly increasing protest of the peace movement, which in this country started in Channing's study ninety years ago and has been spurred on from time to time by such ringing words and unswerving faith as Victor Hugo lent the cause. An ultimate tribunal for all Christian nations was to him an assured fact. The large share, and the most terrible, religion has had in the world's wars must not be forgotten, nor the responsibility which now belongs to her to aid the peace movement if she is still to hold aloft her high ideals. Army and navy may yet merely police the world to hale to court nations that disturb the peace, as now individuals are brought. Indeed, individual morality must become national morality. Between nations might shall not determine right, but justice, acting calmly and deliberately. There are none but can help to carry this standard forward, none but can help to make this sentiment universal.

Mr. Pulsford led the discussion, emphasizing the fact that mercenary motives too often cause or prolong wars waged ostensibly for national honor or the protection of the weak. Whenever the people by means of education shall grasp the real situation and appreciate the utter waste, war will come to an end. Mr. Hawley admitted mercenary motives to be often powerful, but claimed much still for a national sense of honor, for sentiment far removed from the mercenary, as illustrated in Japan's attitude previous to and during the present war. But, justified as to cause or not, there is a better way of settling disputes between nations. There may be the same spirit of resentment, but education will change the expression of it from a brutish instinct to kill to a wise consideration of the principles involved. To overcome evil with good applies here as in minor affairs and must not cease to be emphasized. Mr. Smith urged the need of a better world organization. The lack of it in the past has justified the state in going to war. Let us hail with joy the prospect of an international congress and every other practical step toward this world organization. Mr. Backus declared the two causes of war mentioned in the discussion were exemplified on respective sides of the present war, the one justifiable the other not. As a remedy for the cure of war, there is no better than a closer acquaintance and consequent friendship between the peoples of different nations. The International Congress from this point of view alone would be a step in the right direction.

Before the meeting closed Mrs. Delano asked the aid and coöperation of the Alliance in behalf of the WESTERN NEWS LETTER.

MARIAN M. LEWIS, Secretary.

SOME SELECTIONS FROM THE LECTURES OF REV. W. H. PULSFORD, GIVEN AT HEADQUARTERS ON MONDAYS.

The wise man is he who has learned that satisfaction comes only to him who is master of himself. The man who acts on impulse quickly finds himself far astray. He who is led along by the delusion of mere outer success feeds on husks in the end. The slave of his senses is a fool. He alone lives well who has learned to love wisdom. He it is who sees that only in obedience to what one knows to be a wise course is real profit. Wisdom is the principal thing.

All this means much. True though it is that the ideal lacks inspiration and does not rise to the thought of some unifying principle in the light of which failure may often be the highest success, it is still a right wise counsel. Judgment is better than impulse. The man who acts on well-formed habits is the man of quiet, enduring power. Length of days, riches and honor, the quiet, stable mind, are worth having. But they will not come to us by chance. Obedience to wise counsel, the habit of moving quietly on toward sure results, the path of steady moderation—these are the factors on which a sure and lasting success must be based.

Laziness is a habit. So is the active, hopeful, energetic attitude. Either is the result of cultivation. "Use almost can change the stamp of nature." A resolute bearing, the power of constant initiative, the attitude of command, the weight which comes of practical ability—all of these are among the things which we should cultivate. They will not come by our dreaming about them, but may surely result from the habit gradually and slowly formed of holding ourselves braced toward the goodly opportunities of life. What is ease when we compare it with steadfast capacity born of resolute, determined, constant activity?

Be yourself, not a dreamer led astray by some phantom of imagination in the quest of an impossible good. Think of yourself soberly. Make religion a matter of the sane wise following a practical ideal. What that ideal is he himself describes as the realization of our manhood as we see it in the fuller manhood of Jesus. Pass from the childhood of ignorance into the full manhood which we see clearly in him. His spirit is your spirit. To be yourself is to learn to let that be the ruling power of your life.

Love men. That is the second step. Your own true life brings you at once into truer relations to your fellows. The ideal is a social ideal. The kingdom of heaven means the creation of a community where each is strong in the sense of common ideals and common needs. The first thing is to be delivered from the paltry life seeking its own narrow good. The second, resulting at once from it, is to find delight in establishing closer relations with others in whom that same life is springing up.

Then you will find that you come into a different relation even to those who oppose you. They, too, though they know it not, are kinsmen. The man in whom the ideal life is awakening cannot hate, but only pity, those who know less of life's finer spirit than he does. Love one another. Love your enemies. Learn what both mean by growing into the manhod you see in Jesus.

The modern thought of devclopment of humanity tells us the same thing. The savage is at first almost purely, selfish. His life rises in value as love of others, wife and child and kinsfolk first, comes to expel in some measure the purely selfish desires. Man's life gains in quality as in addition to this he learns to make the interest, first of the clan, and then of the nation, part of his own highest good. Beyond us on the path

of the enrichment of life lies that which was the dream of Jesus, when men shall all be brothers in the great family of God.

Ultimately, the good of each is the same as and is bound up with the good of all. You cannot injure your neighbor without injuring yourself is a truth which is almost obvious to any one who looks, in the light of modern knowledge, even a little way below the surface of things. Man begins by trying to establish his own welfare in opposition to the welfare of others. As he grows wise, he inevitably comes to discover that the welfare of others is the essential condition of his own.

Jesus shows us our true life. In him human life rises toward perfection. God is our Father. His life is our life. In Jesus we see what it means to live as those in whom the nature of the eternal goodness is able to find expression. We come to understand what a divine glory belongs to life when we see it shining for us in the face of Jesus Christ.

To us God is no longer a being outside the universe, who created it long ago out of nothing and "watches it go." Rather is he the one power of which all the infinitely varied energy of the universe is the expression. The more we know of the forces about us, the more we are compelled to believe that they are all of them only one. Heat turns into electricity, electricity into the force which moves our machinery. Both come from the power which stored the coal or lifted from the ocean the water of the great lakes that create, as we wrongly say, the infinite forms of energy into which the current from the dynamos at the falls may be transformed. Back of it all we have to think of one infinite and eternal energy, of which everything that we know is an expression.

Then, as we watch the unfolding of the universe, we see how it unfolds in forms that grow finer and more complex. The myriad life of plants and of animal issues in the life of the savage, and that in turn is growing to express itself in the limitless unfolding possibilities of human nature. It is all the unfolding of God. The higher man rises, the better he expresses God. Jesus does speak to us of God, because we can see in him something of the wonder of human life as it grows to its highest. It tells us of the life of which our life is the outcome. As the children grow, they understand better the Father of all. As the universe blossoms into love, character, manhood, spirit, we are coming to understand better what God is of whom they all are only an imperfect expression.

Shelley says:

"The one Spirit's plastic stress
Sweeps through the dull, dense world, compelling there
All new successions to the forms they wear;
And bursting in its beauty and its might
From trees and beasts and men into the heaven's light."

A Directory of the Independent churches in the Western Unitarian Conference. The object of this list is to direct those who care to know where to find our churches and ministers:

Alton, Ill.—First Unitarian Church. Hour of service, 11 A. M. Rev. George R. Gebauer, Third and Alby Sts.

Buda, Ill.—Union Christian Society. Hour of service, 2:30 P. M. Without minister.

Burlington, Iowa.—People's Church. Hour of service, 10:45 A. M. Rev. Hedley Hall, Moline, Ill.

Chicago, Ill.—Church of the Messiah, Michigan Ave. and Twenty-third St. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Hull Memorial Chapel, Fifty-seventh St. and Woodlawn Ave. Hour of service, 4 P. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Unity Church, Martine's Hall, 333 Hampden Ct. Hour of service, 11 A. M. Rev. Fred V. Hawley, 2429 North Hermitage Ave.

Chicago, Ill.—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 11 A. M. Rev. Fred Alban Weil, 1570 Monroe St.

Chicago, Ill.—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 1017 Sheffield Ave.

Cincinnati, Ohio.—The First Congregational Church of Cincinnati, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, 304 Oak St.

Cleveland, Ohio.—The Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M. Rev. Minot O. Simons, 755 Genesee Ave.

Colorado Springs, Col.—All Souls' Unitarian Church, Dale and Tejon Sts. Hour of service, 4 P. M. Without minister.

Davenport, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Arthur M. Judy, 1708 Perry St.

Decorah, Iowa.—Unity Church. Hour of service, 10:30 A. M. Rev. Margaret T. Olmstead.

Denver, Col.—Unity Church, Nineteenth Ave. and Broadway. Hour of service, 11 A. M. Rev. David Utter, 1557 Logan Ave.

Des Moines, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Mary A. Safford, 1427 High St.

Duluth, Minn.—First Unitarian Church. Hour of service, 10:45 A. M. Rev. Harry White, 1207 E. Superior St.

Evanston, Ill.—Church of All Souls. Hour of service, 11 A. M. Rev. J. Vila Blake, 37 Ashland Blvd., Chicago.

Fargo, N. Dak.—First Unitarian Society of Fargo, Ninth St. and Second Ave., South. Hour of service, 11 A. M. Rev. William E. Ennis.

Geneseo, Ill.—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

Geneva, Ill.—First Unitarian Society. Hour of service, 10:45. Rev. Marion Murdoch.

Gimli, Manitoba.—Unitarian Society. Hour of service, Rev. J. P. Solmundsson.

Grand Haven, Mich.—First Unitarian Society, Washington St., between Third and Fourth Sts. No services.

Greeley, Col.—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45. Rev. C. F. Elliott, 817 Fifth St.

Humboldt, Iowa.—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Robert Ewart Ramsay.

Indianapolis, Ind.—All Souls' Unitarian Church. Hour of service, 11 A. M. Rev. Elmer E. Newbert, 318 E. Nineteenth St.

Iowa City, Iowa.—All Souls' Church. Hour of service, 11 A. M. Rev. Duren J. H. Ward, Ph. D.

Kalamazoo, Mich.—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. Thomas P. Byrnes, 1019 W. Kalamazoo Ave.

Kansas City, Mo.—All Souls' Church, University Bldg., Ninth and Locust Sts. Hour of service, 11 A. M. Rev. Charles Ferguson, 3925 Oak St.

Kenosha, Wis.—First Unitarian Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Florence Buck, 368 Market St.

Keokuk, Iowa.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. Adolph Rossbach, 317 N. Fourth St.

Lawrence, Kan.—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frederick M. Bennett, 1140 Ohio St.

Lincoln, Neb.—All Souls' Church, Twelfth and H Sts. Hour of service, 10:30 A. M. Rev. J. Lewis Marsh, 1210 D St.

Louisville, Ky.—Church of the Messiah, Fourth Ave. and York St. Hour of service, 11 A. M. Rev. William H. Ramsay, 1616 Fourth Ave.

Milwaukee, Wis.—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. J. C. Hodgins, 682 Astor St.

Minneapolis, Minn. First Unitarian Society. Hour of service, 10:45 A. M. Rev. Henry M. Simmons, 803 Mary Pl.

Moline, Ill.—First Unitarian Church, Sixteenth St. and Sixth Ave. Hour of service, 10:45 A. M. Rev. Hedley Hall.

Monroe, Wis.—United Liberal Church. Hour of service, Rev. J. H. Palmer.

Mount Pleasant, Mich.—First Unitarian Society. Hour of service, 10:30 A. M. and 7 P. M. Without minister.

Neillsville, Wis.—People's Church. Hours of service, 11 A. M. and 8 P. M. Without minister.

Orb, Neb.—People's Unitarian Church of Ord. Hour of service, 11 A. M. Rev. Reuben Shaw Barrow.

Quincy, Ill.—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. Charles W. Pearson, 212 S. Twelfth St.

St. Joseph, Mo.—Unity Church, Ninth St., between Edmond and Felix Sts. Hour of service, 8 P. M. Rev. Charles Ferguson, 3925 Oak St., Kansas City, Mo.

St. Louis, Mo.—Church of the Messiah, Garrison Ave. and Locust St. Hour of service, 11 A. M. Rev. John W. Day, 320 Newstead Ave.

St. Louis, Mo.—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev. George R. Dodson, 2110 Waverly Pl.

St. Paul, Minn.—Unity Church, Wabasha St. and Summit Ave. Hour of service, 11 A. M. Rev. Richard W. Boynton, 414 Ashland Ave.

Serena, Ill.—Pleasant Hill Church. Hour of service, 10:45. Supplies.

Shelbyville, Ill.—First Congregational Church. Hour of service, second and fourth Sundays of each month, at 10:30 A. M. Rev. Jasper L. Douthit.

Sherwood, Mich.—Unity Church. Hour of service 7 p. m. alternate Sundays.—Rev. B. A. Hills.

Sioux City, Iowa.—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. J. D. O. Powers, 410 Tenth St.

Toledo, Ohio.—Church of Our Father, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. Abraham M. Rihbany, 2416 Fulton St.

Topeka, Kan.—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. Abram Wyman, 105 Greenwood Ave.

Winnipeg, Manitoba.—The First Icelandic Unitarian Church of Winnipeg, Sherbrooke and Sargent Sts. Hour of service, 7 P. M. Rev. Roegno Peturrson, 785 Notre Dame St.

Winnipeg, Manitoba.—All Souls' Unitarian Church, Manitoba Hall. Hour of service, 7 P. M. Rev. H. F. M. Ross, 297 Redwood Ave.

"Let us all join hands and help, for today we are alive together."

NATIONAL ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Headquarters: Room 10, 25 Beacon St., Boston.

Miss Emma C. Low, President, 153 State St., Brooklyn, N. Y.

Mrs. Charles T. Catlin, Treasurer, 25 Beacon St., Boston.

Mrs. Emily A. Fifield, Recording Secretary, 4 Ashland St., Dorchester, Mass.

Mrs. Robert H. Davis, Corresponding Secretary, 19 E. Forty-fourth St., New York.

Vice-Presidents—Miss Fanny Field, 3635 Reading Rd., Cincinnati, Ohio; Mrs. Emma Noble Delano, 6531 Yale Ave., Chicago, Ill.; Mrs. David Utter, 1557 Logan Ave., Denver, Col.

The object of the Alliance is, principally, to quicken the religious life of our Unitarian churches, and to bring the women of the denomination into closer acquaintance, coöperation and fellowship.

THE CHICAGO ASSOCIATE ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Mrs. E. C. Dudley, President, 1619 Indiana Ave., Chicago.

Miss Marian M. Lewis, Secretary, 37 Ashland Blvd., Chicago.

Miss Frances Le Baron, Chairman of Postoffice Mission, 32 Woodlawn Park, Chicago.

Composed of the Branches in Church of the Messiah, Unity Church and Third Church, Chicago, Evanston, Geneva and Hinsdale. Six meetings are held during the year.

OHIO.

Director, Mrs. Arthur Bradley, 8 Hayward St., Cleveland.

Cincinnati.—Cincinnati Branch, First Congregational Church. President, Miss Fanny Field, 3635 Reading Rd.; Secretary, Mrs. George A. Thayer, 304 Oak St. Meetings first Wednesday of each month at 2 P. M.

Cincinnati.—Unity Branch. President, Mrs. Mary S. Russell, 1318 Race St.; Secretary, Mrs. C. E. Thorp, 2304 Kenton St. Meetings second Wednesday of each month at 2:30 P. M.

Cleveland.—Women's Alliance of Unity Church. President, Mrs. E. A. Stevens, 2036 Broadway; Secretary, Mrs. Martha M. Tuttle, 44 Mt. Vernon St. Meetings every Friday at 2 P. M.

Marietta.—Marietta Branch, First Unitarian Church. President, Mrs. Helen Morgan, 432 Fifth St.; Secretary, Mrs. A. Laura Coil, 232 Third St. Meetings first Tuesday of each month at 2:30 P. M.

Salem.—Unity Circle of Salem. President, Mrs. M. V. Bonsall; Secretary, Miss Muriel Tatem, 83 Tenth St. Meetings alternate Saturdays at 2 P. M.

Toledo.—Toledo Branch Woman's Alliance. President, Mrs. J. E. Gilson, 302 Columbia St.; Secretary, Mrs. F. L. Geddes, 2202 Fulton St. Meetings first Monday of each month at 10 A. M.

MICHIGAN.

Director, Mrs. Hiram Marks, 57 Sibley St., Detroit.

Ann Arbor.—Ladies' Union, First Unitarian Church. President, Mrs. W. H. Pettee, 554 Thompson St.; Secretary, Mrs. Frank Leverett, 312 N. Thayer St. Meetings every Wednesday at 2:30 P. M.

Brooklyn.—Woman's Alliance, People's Church. President, Mrs. C. A. Ford; Secretary, Mrs. J. C. Aylsworth. Meetings first Thursday of each month at 2:30 P. M.

Mount Pleasant.—Ladies' Union, First Unitarian Society. President, Mrs. Dr. Getchell; Secretary, Mrs. A. Borden. Meetings alternate Tuesdays at 2 P. M.

Sherwood.—Women's Alliance. President, Mrs. S. K. Thurston; Secretary, Mrs. E. J. Swain. Meetings first Thursday of every month at 2:30 P. M.

INDIANA.

Indianapolis.—Indianapolis Alliance, All Souls' Church. President, Mrs. E. E. Newbert, 318 E. Nineteenth St.; Secretary, Mrs. H. B. Heywood, 1004 N. Jersey St. Meetings first Monday of each month at 3 P. M.

ILLINOIS.

Director, Mrs. Abby Bigelow Foote, 1622 Oak St., Evanston.

Alton.—Anna D. Sparks Society. President, Mrs. A. H. Murkes, 311 Prospect St.; Secretary, Mrs. Julia R. Floss, 404 Bluff St. Meetings alternate Tuesdays at 2:30 P. M.

Chicago.—Women's Alliance, First Unitarian Society. President, Miss Belle Macfarland, 220 E. Forty-eighth St.; Secretary, Mrs. Frances P. Allore, 1025 Fine Arts Bldg. Meetings every Friday at 11:30 A. M.

Chicago.—Ladies' Aid Alliance, Unity Church. President, Mrs. James L. Rowe, 5 Chalmers Pl.; Secretary, Mrs. H. F. Griggs, 1127 Montana St. Meetings every Tuesday at 11 A. M.

Chicago.—Branch of Third Unitarian Church. President, Mrs. E. N. Delano, 6531 Yale Ave.; Secretary, Mrs. W. C. Clark, 921 Walnut St. Meetings every Tuesday at 10 A. M.

Evanston.—Branch Alliance of the Church of All Souls. President, Mrs. Alexander Clark, 926 Judson Ave.; Secretary, Mrs. George C. Richardson, 1406 Chicago Ave. Meetings twice a month on Thursday at 10:30 A. M.

Geneseo.—Geneseo Branch, First Unitarian Society. President, Mrs. E. E. Taylor; Secretary, Mrs. M. J. Miller. Meetings first Wednesday of each month.

Geneva.—Geneva Branch, First Unitarian Church. President, Mrs. Emma Beebe; Secretary, Mrs. J. Niles Wheeler. Meetings every Friday afternoon.

Hinsdale.—Hinsdale Alliance. President, Mrs. B. B. Carter; Secretary, Mrs. F. F. Temple. Meetings alternate Wednesdays at 1:30 P. M.

Quincy.—Industrial Society, Second Congregational Unitarian Church. President, Mrs. C. E. Baker, 628 Spring St.; Secretary, Mrs. Charles Dimick, 433 Sixth Ave., North. Meetings alternate Wednesdays at 2:30 P. M.

MINNESOTA.

Director, Mrs. A. H. Norman, 1206 Ninth St., South, Minneapolis.

Adrian.—Adrian Branch. President, Mrs. W. J. Thompson; Secretary, Mrs. Eva C. Tinnes. Meetings every Thursday at 2:30 P. M.

Duluth.—Women's Branch Alliance of First Unitarian Church. President, Mrs. H. V. Goetchins, 5137 London Rd.; Secretary, Mrs. H. C. Marshall, 2302 E. Fifth St. Meetings alternate Wednesdays at 2:30 P. M.

Minneapolis.—Women's Club, First Unitarian Church. President, Mrs. V. I. Voorhees, 2302 E. Twenty-fifth St.; Secretary, Mrs. M. P. Hobart, 501 Forest Ave. Meetings first Wednesday of each month at 2:30 P. M.

St. Paul.—Unity Church Branch. President, Mrs. C. H Clark, 467 Holly Ave.; Secretary, Miss Delie E. Chaney, 604 Rondo Heights. Meetings alternate Tuesdays at 2:30 P. M.

WISCONSIN.

Director, Mrs. Mary G. Upham, 146 Martin St., Milwaukee.

Kenosha.—Kenosha Branch of the Women's Alliance. President, Mrs. F. C. Hannahs, 368 Market St.; Secretary, Mrs. F. J. Gottfredsen, 210 Deming St. Meetings every Tuesday at 3 P. M.

Madison.—Women's Alliance of First Unitarian Church. President, Mrs. Elizabeth W. Pudor, 504 Wisconsin Ave.; Secretary, Mrs. Oliver P. Watts, 306 Lake St. Meetings second Wednesday of each month at 3 P. M.

Milwaukee.—Milwaukee Branch of Women's Alliance. President, Mrs. A. R. McLenegan, 689 Stowell Ave.; Secretary, Mrs. Edwin Reynolds, 446 Ivanhoe Pl. Meetings second Friday of each month at 3 P. M.

IOWA.

Director, Mrs. G. S. Garfield, Humboldt.

Davenport.—Ladies' Working Society of the Unitarian Church. President, Mrs. Clara B. Hills, 1003 Perry St.; Secretary, Mrs. Charles Whitaker, 321 E. Tenth St. Meetings every Wednesday at 2 P. M. from September to January, alternate Wednesdays from January to July.

Humboldt.—Unity Circle, Unity Church. President, Mrs. Mary W. Garfield; Secretary, Mrs. Gazelle Stevens Sharp. Meetings alternate Thursdays at 3 P. M.

Keokuk.—Ladies' Society of First Unitarian Church. President, Mrs. W. J. Roberts, 723 Orleans St.; Secretary, Mrs. Emma S. Heller, 1112 High St. Meetings Monday afternoons.

MISSOURI.

Director, Mrs. C. V. Mersereau, 3830 Shenandoah St., St. Louis.

Kansas City.—Kansas City Alliance, All Souls' Church. President, Mrs. J. D. Stevens, 3112 Garfield Ave.; Secretary, Mrs. Frederick Smith, 219 W. Armour Blvd. Meeting every Friday at 2 P. M.

St. Joseph.—Alliance Branch, Unity Church. President, Mrs. H. N. Robinson, 2741 Penn St.; Secretary, Miss Emma L. Ransom, 321 N. Tenth St. Meetings every Wednesday at 2:30 P. M.

St. Louis.—Eliot Society. President, Mrs. John W. Day, 320 N. Newstead Ave.; Secretary, Mrs. Rufus A. Lewis, 4334 Laclede Ave. Meetings third Thursday of each month at 2:30 P. M.

St. Louis.—Unity Branch. President, Mrs. Charles V. Mersereau, 3830 Shenandoah St.; Secretary, Mrs. Branch H. Colby, 3934 Shenandoah St. Meetings first Friday of each month at 3 P. M.

A Directory of isolated Unitarians who, being deprived of the privilege of belonging to a local Unitarian church, desire to express their loyalty to the cause this name implies by membership in this list. It is to be hoped that other friends of our cause will join.

Andyke, Miss Belle, Mendota, Ill.
Bradford, Mrs. Mary D., Stevens Point, Wis.
Butler, Mr. D. B., Frankfort, Mich.
Day, Mr. J. B. P., Castana, Iowa.
Du Comb, Mrs. Frank, Hammond, Ind.
Forbes, Mrs. Clara S., Champaign, Ill.
Hatch, Mrs. Isabel, Springfield, Ill.
Holden, Mrs. Hannah, Manly, Iowa.
Hawley, Mrs. Robert, Warren, Ill.
Marsh, Mr. J. E., Big Rapids, Mich.
Marshall, Mr. G. M., Kilbourn, Wis.
Munsell, Dr. L. S., Beaver, Okla.
Porter, Dr. H. L., Seneca, Mo.
Richardson, Mrs. Victoria, Princeton, Ill.
Shea, Mrs. L. C., Danville, Ill.
Smith, Mrs. S. A., Excelsior Springs, Mo.
Spear, Mrs. Susan S., Riverside, Ill.
Turner, Dr. A. B. S., Colfax, Iowa.
Williams, Major Chas. H., Fennimore, Wis.

KANSAS.

Director, Mrs. O. E. Learnard, Lawrence.

Lawrence.—Ladies' Aid Society. President, Mrs. O. E. Learnard; Secretary, Mrs. Mary E. Eames, Henry St. Meetings every Wednesday at 3 P. M.

NEBRASKA.

Director, Mrs. John L. Marsh, 1210 D St., Lincoln.

Omaha.—The Woman's Alliance of Unity Church, Omaha. President, Mrs. W. W. Smith, 987 W. Twenty-fifth St.; Secretary, Mrs. William Alderson, 3855 Seward St. Meetings first and third Wednesdays of each month at 2 P. M.

Ord.—Unity Circle, People's Unitarian Church. President, Mrs. E. M. Foster; Secretary, Mrs. George A. Parkins. Meetings alternate Wednesdays at 2:30 P. M.

COLORADO.

Director, Mrs. David Utter, 1557 Logan Ave., Denver.

Denver.—Unity Church Alliance. President, Mrs. David Utter, 1557 Logan Ave.; Secretary, Mrs. Wm. E. Hutton, 2346 Gilpin St. Meetings every Thursday at 2:30 P. M.

Fort Collins.—Unity Circle, Unity Church. President, Mrs. T. A. Gage; Secretary, Mrs. Ida Warren. Meetings every Wednesday at 2:30 P. M.

Pueblo.—Woman's Alliance of Unity Church. President, Mrs. J. B. Ware, 209 W. Eleventh St.; Secretary, Mrs. Heber Rice, 819 Court St. Meetings second Wednesday of each month at 2:30 P. M.